

Beginning of

The use of the story in the progressive elementary
church school

This title was preceded by

"A wonderful adventure" : a course in the life of Christ
for children of junior high school age

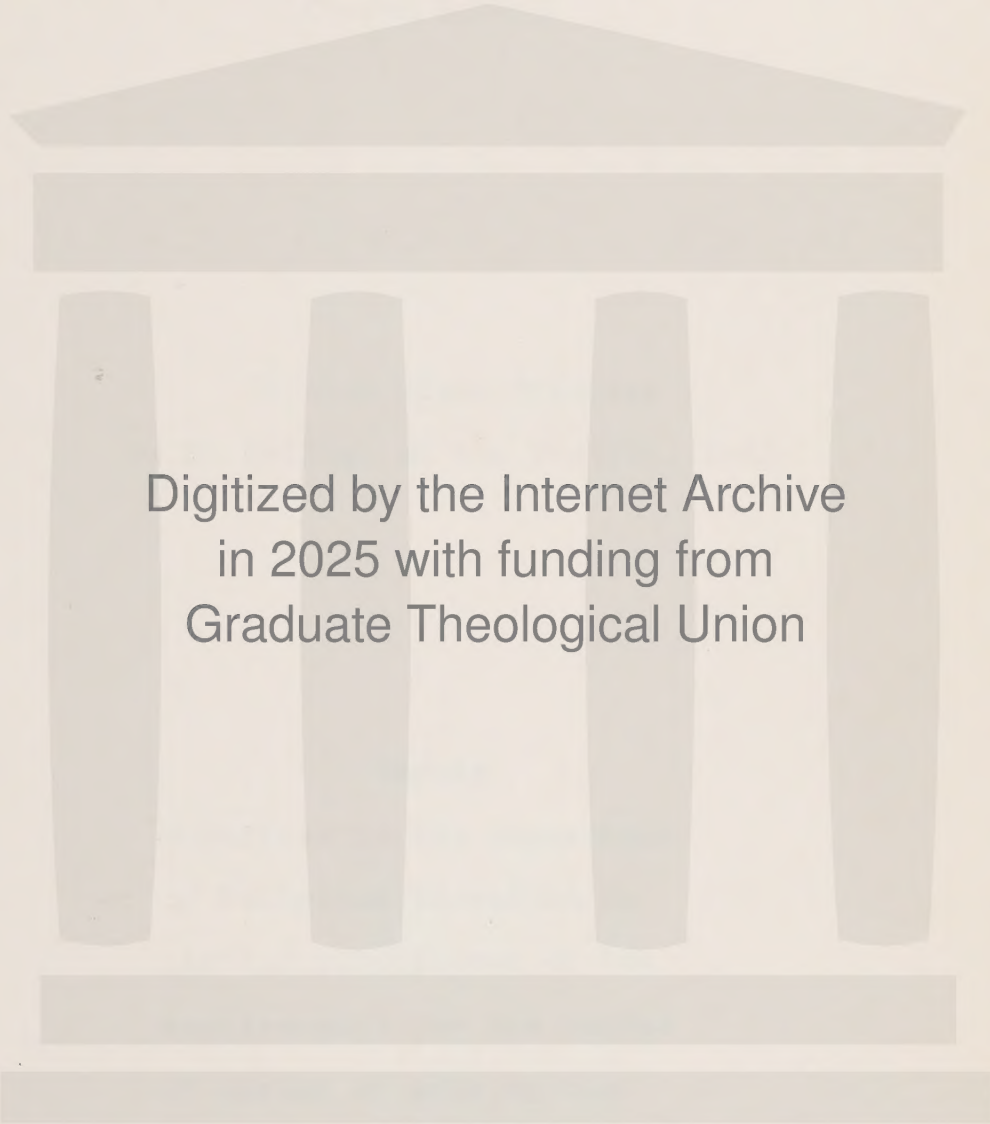
The nature and motivating power of the ideal

The social teachings of Saint Paul

And is continued by

Babylonian and Hebrew views of life after death

Search by above titles on archive.org to
continue reading this collection of Pacific
School of Religion Theses from 1935
call number Thesis Cage 1935 v.2



Digitized by the Internet Archive
in 2025 with funding from
Graduate Theological Union

The Use of the Story
in the Progressive Elementary
Church School

Lillian Clark Treaster
A. B. College of the Pacific, 1925

Thesis
submitted in the department
of Religious Education in
partial fulfillment of the
requirements for the degree
of Master of Arts in the
Pacific School of Religion

1935

Contents

Introduction

I. A Survey of Current Educational Practice in the Light of its Historical Background

1. Education as instruction.
2. Education as training.
3. Education as creative experience.

The influence of Rousseau, Pestalozzi,
Froebel and others.

II. The Use of the Story in Educational Practice

1. Story telling as a means of early education.
2. The decline and revival of story telling.
3. The use of the story in more recent education-
al practice.

III. The Use of the Story in the Progressive Elementary Church School

1. An evaluation of changing emphases in the
light of educational practice.
2. Illustrations of the use of the story in
"education as creative experience" in the
elementary church school.

The nursery, kindergarten, primary, and
junior departments.

IV. The Source of Stories for Use in the Progressive
Elementary Church School

1. Non-Biblical.

2. Biblical.

3. Source needs.

4. Available bibliographies of source material.

V. Conclusion

Bibliography

The Use of the Story
in the Progressive Elementary
Church School

Introduction

Teaching procedures and techniques are determined by respective concepts of education. The use of the story as a teaching method in the church school has undergone various changes in recent years. These changes are the result of shifting emphases in educational theory.

Therefore, in order to understand and appreciate the progressive development of technique in regard to the use of the story in creative education, it will be necessary to review certain historical trends in teaching which are interwoven in present day methods.

I.

A Survey of Current Educational Practice
in the Light of its Historical Background

We may say that current educational practice represents three particular concepts of education; namely; education as instruction, education as training, and education as creative personal and social experience.

Education as Instruction

The idea of education as instruction has come down to us from the beginnings of the acceptance of the Christian faith. In early Christianity the Catechumenal Schools approximated the nearest effort to formal schooling in the church. Converts to Christianity were not allowed to be initiated into full membership until they had gone through a probationary period of instruction. As these probationers were called Catechumens, so the classes in which they received instruction were called, Catechumenal Schools. From these grew the Catechetical Schools, the Episcopal Schools, the Cathedral Schools, and the monastic orders.

Education was thought of as a matter of the transmission of knowledge from an adult mind to an immature mind. The technique became that of pure intellectual instruction. There was formalism combined with absolute acceptance of external authority and thought.

This type of transmissive education is still in vogue. In fact, Professor Bower states that, "Undoubtedly this is still the prevalent mode of education in America... It is a process wrought upon the learner by forces outside himself... It weights education with tradition and renders it backward-looking... Education in America is breaking with this tradition, but the

tradition is still deeply entrenched in the thought patterns and long-established habits of content-centered education." (1)

Education as Training

The idea of education as training came as a result of the Reformation. It is a disciplinary conception with its faculty psychology and doctrine of the transfer of training. John Locke (1632 - 1704) is the best historical proponent of this theory. Development, according to Locke, is based upon the formation of good habits; good habits in three fields, namely; the physical, the moral, and the intellectual.

"One of the most striking of Locke's positions, as well as one of the soundest of them, is the clear distinction he ever holds in mind between education and instruction. This explains the divergence between Locke's views and those of the educators of the disciplinary school prevailing during his own time. With the latter, education came to be identified with instruction, as it in turn became a rigid and formal discipline. With Locke it is education as a whole that is a discipline. The

(1) Bower, William Clayton - Character Through Creative Experience, P. 7.

primary object of education as a whole is the formation of character." (1)

Locke suggests that subjects of study are to be used, then, not to give content, but to give training. For instance, mathematics should be taught, not so much to make mathematicians, but to acquire a way of reasoning which, according to Locke, has a transfer value in it, which is usable in general character formation.

So, education as training involves an acquisition of habits which are supposed to be the basis of preparation for future life in an adult society.

Current educational practice makes use of Locke's theory in a modified form. We see a great deal of it in the field of character education. Desirable character traits for the young are predetermined by adults. These traits are taught through inductive and deductive methods. One of the chief problems is that of creating a desire on the part of the learner for the acquisition of the particular trait. After the trait has supposedly become an integral part of the learner's character, the conduct assignments involving the use of the trait are made so that a habit may be established for future action.

(1) Monroe, Paul - A Brief Course in the History of Education, P. 263.

"In so far as this more recent conception of education as training makes use of life-situations in the experience of the young for the teaching of traits, ideals, and habits, it is a distinct advance over the older traditional conceptions. In that it attempts to prepare the young for effective living in adult society, the techniques of training are important gestures in the direction of relating education to life. Nevertheless, the essential patterns of this conception and its attendant techniques are cast in the molds of adult experiences, adult values, and adult choices." (1)

Furthermore, the modern psychologists no longer believe in faculty psychology nor do they give much credence to the idea of transfer of training.

However, Locke's swing away from the conception of education as instruction to that of education as training for character has brought about marked progress in the development of educational theory. Yet, even the modified form of Locke's idea, so much in use today, does not take into account the creative possibilities of the learner nor does it consider his everyday social needs and immediate experiences.

(1) Bower, William Clayton - Op. Cit., P. 11.

Education as Creative Experience

We now come to the third current conception of education which is "vastly more and other than something that can be determined by adults and imposed from without upon passive and receptive learners, however skillful the technique of inculcation may be. It is nothing less than the initiation of the young into a creative personal and social experience. Its techniques must be derived from the processes by which personality is achieved. It is not an operation that can be brought to pass upon the young. It is a process that must take place within growing persons and groups who are aware of what is taking place within their own experience, who assume full responsibility up to the limits of their capacity for what is coming to pass, and who, under the guidance of mature and wise counselors, are making choices and forming purposes in accord with the values which they are discovering in the life-process itself." (1)

It is in this type of progressive education that we wish to prove the place and the use of the story as one of the teaching techniques.

(1) Bower, William Clayton - Op, Cit., P. 13.

To make for a better understanding of the idea of education as creative experience, we shall trace its general development.

The Influence of Rousseau

As a result of the formalism and arbitrary authority of very early education and the disciplinary conception of later theories, the eighteenth century brought about a complete reaction in general educational thought and practice. We look to Rousseau as the earliest advocate of the naturalistic and psychological tendency in education. He based his teaching theories upon the natural, everyday life of the child. He did not think of education as an artificial, instructive procedure, nor as a preparation for a far distant adult life; rather, he thought of education in terms of immediate child experience. He believed in allowing the child's nature to determine the purpose and means of teaching procedures. Thus came into being a new feeling of sympathy and "rapport" with the child's personal and social existence.

"All of the pregnant reforms of Pestalozzi, of Herbart, of Froebel, and of the multitude of other reformers of lesser influence, thus find their origin in

the teachings of Rousseau. In a similar way sympathy with childhood is emphasized as the qualification for all educational work. "Idea theory by Rousseau, made practice by Pestalozzi, sympathy with the child, intellectually, morally, personally, has come to be recognized as an essential in the educative process." (1)

So we find the germ of progressive education growing.

The Influence of Pestalozzi

To Pestalozzi (1746 - 1826) we owe the idea of a change in general school room atmosphere. It was he who not only advocated but also practiced the duplication of the home atmosphere and relationships in the actual class room.

The most influential of all of Pestalozzi's writings, the one that popularized his idea of home influence and methods, was his Leonard and Gertrude, the first volume of which was published in 1781. In this he has the following thought which is of interest to us as religious educators.

"Little Harry (one of Gertrude's sons) cried, 'Yes, how beautiful it is to sit so around the hearth! Say, mother, don't people grow good, when they sit together so,

(1) Monroe, Paul - Op, Cit., P. 295.

and talk of God, and pray and sing.' The domestic hearth was sacred to the ancients, but it is doubtful whether anyone has ever made a better eulogy upon it than our little friend Harry." (1)

The Herbartian Influence

The prevailing psychology of Herbart's time (1776-1841) was the "faculty" psychology emphasized by Locke. To Herbart, the mind or soul was not divided into "faculties". Rather, he thought of the mind or soul as being entirely undetermined by inborn concepts; being neither moral nor unmoral, but capable of becoming either according to environment and culture. This tenet was a startling theory to propound in the midst of the general belief in "original sin" so prevalent at that time. Herbart's educational doctrines, then, were built upon the assimilative process of the mind. Control of conduct was to be secured through ideas which were to be experienced through apperception, by proceeding from the known to the unknown.

As a result, a theory of formal method with the well-known "five steps" of the recitation was organized. There is no particular virtue in these steps themselves, they are a mere form dealing with the means of the instruct-

(1) Pestalozzi, Heinrich - Leonard and Gertrude, P. 121.

ive process.

Yet, in Herbart's general conception and purpose of education we find a utilization of the psychological and scientific tendencies in education which is of value to our present study.

The Herbartian literature was introduced into educational circles in the United States in the period from 1890 - 1900. Resulting from its study there came about a greater unification of the work of the elementary school as well as an attempt at correlation of instruction through improved teaching methods.

The Influence of Froebel

Froebel has been called the father of the kindergarten. In 1837, not yet a hundred years ago, he established his first kindergarten. It was in the little village of Blankenburg, Germany. Here he put into practice his educational theories of self activity and interest.

A private kindergarten, patterned after Froebel's, came into existence in Boston in 1860. Not until 1873 did the movement become a part of the public school system. Since that time it has spread into almost every city of the United States.

Froebel's writings and practices were pervaded with

an intense religious feeling. He believed that nature revealed God to the child. He proved the plausibility of elementary religious education. For example, he writes as follows, "We do not give early boyhood enough credit for religious power generally. For this reason in later boyhood, life and the soul are so empty, so wholly without experience of spiritual, ethical and religious notions." (1)

Recent educational thought is still in general accord with much of Froebelian philosophy. Although much of the material which he formulated for use in the kindergarten, i. e., the series of "gifts and occupations" is now inappropriate, yet the principles behind the material are sound, and can be used today in a modified form in the light of scientific discoveries in education. They are; first, the importance of natural interests in the educative process; secondly, the necessity of giving to all learning processes a social meaning from the immediate life; and third, the importance of pupil activity.

Twentieth Century Leaders

Since 1900 the educational theories of John Dewey in the general field, Colonel Francis Parker in the elementary, Dr. G. Stanley Hall in the adolescent, and

(1) Froebel - The Education of Man, P. 240.

Professor Patty Hill Smith (of Columbia U.) as well as Professor Alice Temple (of the University of Chicago) in the kindergarten field are greatly influencing the cause of progressive education.

Professors Coe, Case, and Carrier are contributors to progressive thought in the field of religious education. We look to Professors Bower, Hartshorne, and May as leaders in the field of character education. There are others who are helping to develop a creative type of education whom we will mention as the contentions of this thesis are furthered.

For the time being let us review again Bower's definition as we draw our general conclusions to this brief survey.

Creative education is the "initiation of the young into a creative personal and social experience." It is a cooperative enterprise of the learner and teacher guide. It takes into account life as a whole. The past is not ignored, future potentialities are discovered, and immediate life situations are evaluated. It is a continuing process.

It is true, then, that education finds "its setting in the whole process of human experience as it moves creatively out of the long and meaningful past with its accumulated insights, achievements, and values into a

future that holds untold possibilities that are yet unrealized. When education is set in this larger framework of the whole human process, its operating center becomes the present moment of personal and social experience in which the past is united with the future in a continuous process and in which alone the forces of reconstruction can work creatively for the redirecting of that process....consequently, when viewed in this larger setting, education takes on much larger and more significant proportions than when thought of as the assimilation of knowledge or as training for adult life in its status quo." (1)

Progressive education is thus attempting a fusion of the best of the teaching procedures of the various movements which we have briefly surveyed in our study of "education as creative experience".

In conclusion, "the most prominent contributions of these movements can be summarized in a few sentences. From Rousseau came the idea that education is life, that it must center in the child and that it must find its end in the individual and in each particular stage of his life. From Pestalozzi came the idea that efficient educational work depends upon an actual knowledge of the child and a genuine sympathy for him; that education is a growth from

(1) Bower, William Clayton - Op. Cit., P.P.15,16.

within, not a series of accretions from without; that his growth is the result of the experiences or activities of the child; that sense perception, not processes of memory form the basis of early training. From Herbart came the idea of a scientific process of instruction: a scientific basis for the organization of the curriculum; and the idea of character as the aim of instruction, to be reached scientifically through the use of method and curriculum as defined. From Froebel came the true conception of the nature of the child; the correct interpretation of the starting point of education in the child's tendency to activity; the true interpretation of the curriculum as the representation to the child of the epitome of the world's experience or of the culture inheritance of the race; and in general the first, and as yet the most complete, application of the theory of evolution to the problem of education. From the scientific tendency came the insistence upon a revision of the idea of a liberal education; a new definition of the culture demanded by present life; and the insistence stronger than ever when reenforced by the sociological view, that industrial, technical and professional training be introduced into every stage of education and that it all be made to contribute to the development of the Free man, -

the fully developed citizen. From the sociological tendency came the commonly accepted belief that education is the process of development of society; that its aim is to produce good citizens; consequently that every citizen must be educated; that this education is secured through the fullest development of personality in the individual; that this development of personal ability and character must fit the individual for citizenship, for life in institutions and for some form of productive participation in present social activities; in a word, that one must learn to serve himself by serving others." (1)

Thus we find that education is an ever solving, but never solved process.

What, then, if any, is the place and the use of the story in a progressive school where purposeful activities, cooperative and creative experiences are the bases of the curriculum?

It shall be the purpose of the next two sections of this thesis to survey the use which has been made of the story in traditional and current types of procedure and to evaluate its place in the creative, experience-centered type of teaching and learning.

(1) Monroe, Paul - Op, Cit., P.P. 399, 400.

II.

The Use of the Story
in Educational Practice

Just as we have found that current educational practice contains both the traditional and the progressive types of teaching procedure, so we shall discover that the technique of the use of the story in education is determined by much that is old and some that is new.

Let us first briefly survey the history of the general use of the story in educational practice.

Story Telling As a Means
of Early Education

Story telling is an age old art. It no doubt started in the clan group as the women concocted tales of example and warning for the children and as the men told of their exploits of the day. These tales, retold, became tradition, and later, clan and tribal lore. Thus grew the moral tales and hero stories.

As groups of tribesmen gathered around their larger fires, they not only passed on these particular tales, but they also made others of larger import, others which attempted to explain and rationalize the order of the universe in which they found themselves. Thus myths, alle-

gories, epics, and religious beliefs came into being and were transmitted by means of oral tradition.

As civilization progressed we find the philosophers, the religious leaders, and the teachers all using the story as a means of instruction. Plato and Socrates employed the use of literature to give concrete example to their reasoning. In their dialogues, which were oral, of course, we find many a story interspersed here and there to give fuller meaning to the argument at hand. Great religious leaders, such as Confucious, Buddha, and Jesus employed the use of the story in their efforts. In turn, their teachings were first given to others by means of oral tradition.

In the course of time, story telling became a specialized profession carried on by men who were termed minstrels, bards, troubadours, gleemen, or rhapsodists.

In the Middle Ages it was "no easy task to be a minstrel; ten or twelve years had to be spent in preparation. Certain tales were learned by all minstrels, and the best bards had a repertoire of three hundred fifty tales and ballads. When knighthood was in flower, story-tellers were makers of literature. In western Europe they produced romances in which Artour and the Knights of the Round Table still live. They translated

the sublime 'Song of Roland' and sang it in several of the languages of mediaeval Europe. These literary story-tellers sang the glories of Charlemagne, the valor of Richard and his Crusaders, and the fame of Haveloc, the Dane. " (1)

As these minstrels of the Middle Ages repeated their tales from time to time it was quite natural that there were exaggerations and additions made. The following comment made by Miss Cather in regard to the origin of the Charlemagne Legends is of value for our particular study.

It seems that Charlemagne ordered history taught through the means of stories. He wished to inculcate bravery into the youth of the land. Hence in his very informal school at Paris he ordered told the tales of the bravest heroes of the past and the present. Since only boys of the highest nobility were entered in the Paris school, he realized that only a small proportion of the youth of the country were learning of the valorous deeds of their fellow men. He thought it would be most advantageous if a universal appeal to bravery were made through story telling, arguing that "the more of heroes they know of the more of heroes they will become." As

(1) Nowlin, Clifford - The Story Teller and His Pack, P.P. 6,7.

a result, story tellers were commanded to go throughout the country from castle to castle, telling tales of the heroes. "Being a man of tremendous egotism, he commanded them to tell also of his achievements, many of which were greatly exaggerated in the tales. Some of the feats attributed to him had no foundation whatever, but coming from the lips of the story-teller they were believed by lads who heard them. Not only were they believed, but perpetuated, passed on to a younger generation by those who had received them in youth. With the passing of centuries they became the great mass of Charlemagne legends that have come down to us." (1)

Thus we find that for many years, the story teller was much in demand. He became very popular and his profession was ranked among the highest. Even today, among primitive peoples, the story teller holds a high place of honor in his clan life. The experience which Robert Louis Stevenson had in Samoa illustrates this principle.

We know of Stevenson as the teller of delightful, written tales for children, the Samoans knew him as a close friend who charmed them with his oral stories. When our beloved child's poet was forced to become an exile in Samoa because of his health, he did not isolate himself from the natives, but, rather, he accepted their

(1) Gather, L. D.-Religious Education Through Story Telling,

friendship and became as one of them. Of course, his contribution to such a group, in the way of the arts, would be literary. His oral stories won for him such popularity that it is said the natives performed many acts of kindness for him which often times involved great physical risk and sometimes death. "The Road of the Loving Heart" which they cut through the jungle to his home on the mountain top is evidence of their appreciation. The name of "Tusitala" or "Story Teller" which they gave to Robert Louis Stevenson is proof of their love of him as a raconteur, for the position of "Tusitala" is the highest place of honor in their own tribal life. It even supercedes that of chieftan.

The Decline and the Revival of Story Telling

As civilization developed and the printing press was invented, the practice of story telling as a profession declined. It was used in an unprofessional way again, chiefly through the home. Not until the time of Froebel was there a revival of interest in the use of the story as an educational procedure. In Froebel's kindergarten, as a result of Pestalozzi's

emphasis on home relationships in the school room, story telling became an integral part of the every day program.

From our previous study of Froebel's theories we found that his educational procedure was based on sound reasoning and that it contained the germ of creative education.

In that light, let us view his treatise on The Narration of Stories, Legends, Fables, and Fairy Tales in his volume on The Education of Man.

Froebel's first claim to the validity of the use of stories in the educative process is due to his belief that through literature, by the means of vicarious experience, children can find a measure for their own lives. We know that through literature children are able to get an ever widening knowledge, but just how much of it becomes "second hand" experience and just how much of it causes introspection on the part of the child is difficult to determine.

However, when we remember that Froebel expounded these theories over a hundred years ago, in 1826, we appreciate his progressive thinking.

In regard to the use of the story in teaching, Froebel states that, "The story, in order to be especially effective and impressive, should be connected with the events and occurrences of life." When speaking of the selection

of stories he writes, "We do not tell our children enough stories; at best, little stories whose heroes are mechanical contrivances, puppets which we have whittled or stuffed ourselves." (1) How true this is today also. Especially in religious education!

He is using a good story teller's principle when he argues that, "No moral need be brought out; the related incident of life, in itself, in whatever form it may appear, in its causes and consequences, make a deeper impression than any added words could do: for who can know the needs of the wholly opened soul, of stimulated, wholly self-conscious life." (2)

Froebel emphasized self - expression in his schools. He believed that "no impression was made without expression." This principle was applied to the story, which, after its telling, was to be "expressed by the child, not only in his own language, but through song, or gesture, or pictures, or construction of simple articles from paper, clay or other convenient material. In this way ideas would be given, thought stimulated, the imagination vivified, the hands and eyes trained, the muscles coordinated, the moral nature strengthened through the

(1) Froebel - The Education of Man, P.P. 308, 309.

(2) Froebel, " " " " , P. 308.

effort to put into concrete objective form the higher motives and sentiments aroused." (1)

Though we do not use Froebel's particular phraseology nor method in progressive education today, we do agree with his general tenet of self-activity for the child. We appreciate his forward looking theories, finding much of good in them for our own use in a modified form.

As stated in the first section of this thesis, sympathy with the child was an unknown quantity in education as instruction or as mere training. Hence when Rousseau, Pestalozzi, and Froebel advocated the sympathetic understanding of the child as a necessary part of the educational procedure, they did much for the general cause. Froebel, in his use of the story, is able to establish an appreciative "rapport" and sympathy with the child, as is indicated in his eulogy to the story teller, which is as follows;

"A good story teller is a precious boon. Blessed is the circle of boys that can enjoy him; his influence is great and ennobling; the more so, the less he seems to aim at this. With high esteem and full of respect I greet

(1) Monroe, Paul - A Brief Course in the History of Education, P. 342.

a genuine story teller; with intense gratitude I grasp him by the hand. However, better greeting than mine is his lot; behold the joyful faces, the sparkling eyes, the merry shouts that welcome him, see the blooming circle of delighted boys crowd around him." (1)

He becomes extravagant in his praises as he continues, "Therefore, ear and heart open to the genuine story teller as the blossoms open to the sun of spring and to the vernal rain. Mind breathes mind; power feels power and absorbs it, as it were. The telling of stories refreshes the mind as a bath refreshes the body; it gives exercise to the intellect and its powers; it tests the judgments and the feelings." (2)

The Use of the Story in More Recent Educational Practice

Because of Froebel's influence the story found its way into the school program of the four and five year olds. The first public school kindergarten was established in the United States in 1873. As the movement grew, the place of the story in the kindergarten program expanded. But, beyond the kindergarten itself, little provision was made

(1) Froebel, The Education of Man, P. 307.

(2) " " " " " " , P. 308.

for it in the general school curriculum.

However, as time went on, it became clear to educators that there was a wide gap of procedure between the kindergarten and the primary grades which had to be bridged in order to make for a unification of method and curriculum.

In 1925, speaking before the National Education Association, Lucy Gage of George Peabody College, in summarizing the kindergarten progress of the past twenty-five years stated, "There was a sharp rise in the early years of 1900 in the number of states and territories legalizing the kindergarten as a part of their public school systems and in many communities where state legislation failed, the city boards of education took over the entire or partial support of the kindergartens, thus giving the education of the young child a recognized place in the school system.

"As the kindergarten came to have its recognized place in public education it was natural that its influence should extend to the elementary grades. Wherever the kindergarten and early grades have subscribed to modern educational principles and practice, modification has taken place in both fields to the extent that they are more and more necessary to each other. Where we find the

best primary work going forward there we find the best kindergarten work preceding it.

"During the past decade, since 1915, we have seen marked progress in this direction. In the more progressive public schools we find the kindergarten and early grades closely united by common purposes and ideals under one supervising head.

"While the influence of the kindergarten has been moving upward through the elementary grades, it has within the past five years begun to make itself felt in the life of the younger child moving into the field of nursery education." (1)

Thus because the use of the story proved to be meaningful in the kindergarten curriculum it found its way upward into the primary grades as well as downward into nursery school procedures. Of course its use became modified and adapted according to the varying age groups and experiences of the children involved. In fact, in the kindergarten itself, much of the formality and artificiality attached to Froebel's use of the story gradually disappeared until now we find the story used in its more

(1) National Education Association - Addresses and Proceedings, 1925, P.P.480-484.

natural setting. But let us not forget that Froebel was the guiding influence in the revieal of the place of the story in more recent educational practice.

In the primary grades, then, the story found its way as a vehicle for the teaching of reading, as a means of interpretation for art, music and poetry, as an aid to nature study, and as a means of moral and civic education. The best technique for teaching reading involves, not only ready-made stories, but original ones created by the six year ols themselves, dramatic story play, story charts, story telling, etc.

In the more recent movement of the nursery school, the story is used as a medium of expression, as a means of enjoyment, and as a basis for dramatic play.

Through Columbia University, a research study was made in 1933 on the similarities and the differences in teaching in the nursery school, the kindergarten, and first grade. One thousand six hundred twenty-four teachers from various schools and many parts of the country cooperated in the investigation. The teaching techniques which involved the use of the story were checked in their order of frequency and importance to gain a comparative view of the procedures in the three types of schools. As a means of reviewing the varying ways in which stories are now being used

in these age groups, let us look at some of the acts which were checked by the teachers. They are as follows:

"Show picture book (simple story) to small group (3 or 4 or 5) telling the story, interspersing with answers to questions, comments and discussion, etc.

"Gather the entire group for a conversation period, e. g., to tell experiences they have had, to show things they have brought, etc.

"Tell a story to a majority of the children in the group.

"Read stories to the children.

"Make a story book of the stories made up by the children.

"Suggest (verbally or otherwise) that the children look at pictures, hear stories, e. g., get picture books and sit down, ask if anyone wants to hear a story, suggest that others join, etc.

"Encourage children to bring pictures, picture books, etc. from home, e. g. commend children who do bring books, show them to the other children, telling whose they are, etc.

"Look at Mother Goose Book with a few commenting on pictures, repeating rhymes, answering questions, comments, etc.

"Talk with children about the various holidays, preparation for special occasions, plans for the activities

of the group, etc.

"Discuss with the group ways in which some child could improve his telling of an experience, story, poem.

"Commend children for telling stories well.

"Suggest that children select a variety of stories, poems, etc. to be told rather than the same one too often.

"Let children who do not care to join the group for the story, pictures, etc., go on with other things they want to do." (1)

A summary of these particular items of investigation gives this information.

"In the use of books, stories and pictures, the nursery school gives its emphasis to acquaintance with books and pictures, and the informal telling of simple stories to individuals or small groups. In the kindergarten attention is given to the free use of books, the telling of stories in groups and some retelling of stories by the children. In the first grade the emphasis is on the free use of books, the telling of stories in groups, and the reproduction of stories verbally, in dramatization, and through the use of manual and fine arts materials." (2)

(1) Langdon, Grace - Similarities and Differences in Teaching in Nursery School, Kindergarten, and First Grade,

(2) Langdon - Op. Cit. P. 272.

The story is used extensively in the fourth, fifth, and sixth grades of our public schools. It has been found to be of great value in the study of civics, art, music, geography, and history, as well as general literature. In these grades the story takes its place as a part of a larger unit of study, as a means of working out a project, and as enrichment material for life situations.

Thus we find that the story can be used in educational practice today to great advantage. The way in which it is used depends a great deal upon the teacher's own procedure. From our study in the first chapter we noted the three different types of current educational practice. From our survey of the use of the story in general education we can see that it is used in each of the three types, e. g., education as instruction, education as training, and education as creative experience; according to circumstance and teacher. It is in education as creative experience that the story becomes valuable as one of the teaching tools. When a story is given in isolation, formally, as artificial training or as pure instruction, it is not being used educationally in its most helpful way.

The Use of the Story in the
Progressive Elementary Church School

"From the very first the Christian church has utilized this power. The stories of the Gospels have done infinitely more to influence the lives of men than all the books of systematic theology that the Church has produced in twenty centuries of time. The preachers of our own day who have had wide spread popular influence have been those who have not scorned the storyteller's art." (1)

An Evaluation

Although the church schools are usually not as scientifically experimental as the public schools, yet, broadly speaking, methods in religious education parallel those in general educational practice. For instance, when Robert Raikes established his first Sunday School in England in 1780, he patterned it after existing private reading schools. Just so, we find that the popularity of the use of the story, its decline, and its revival follow closely the same trends in religious education as in general education.

In religious education we find the story being used in teaching procedures which are pure instruction or iso-

(1) St. John E. P. - Stories and Story Telling, P. 3.

lated training as well as in the more progressive type which involves a total creative experience. It is because the story has been abused in the first two types of education that today we are finding extreme criticism made of its use. This critical evaluation of the place of the story in any educational procedure is good as it enables us to separate over-sentimentalism in regard to its use from actual fact.

The very popularity of the story has been a temptation for us to over-use it in our religious education. Today in our churches we find that the popular teacher is the one who is also a good story teller. As "Tusitala" a teacher is always much loved. We do not wonder, because we too know the thrills of the story world. We have experienced in our childhood and youth the delight of rhymes and jingles, the fantasy of fairy tales, the drive of hero stories, the love life of romantic tales, and the surging action of adventure stories! Because we know that the child can and does thrill to the story we have relied upon it too much, we have argued that he needs the story because he will express its ideals in conduct. We have given him an over dose of story material.

In times past and also in many of our church schools

today we have discarded all other methods except drill in preference to the story method. The story has become the lesson. Each lesson is another story. It is an easy way of teaching, for first of all, the assigned story is prepared for telling, or, as is often the case, is not prepared at all, but merely read in class, and then, as a matter of expression, some material, usually handwork is used to supposedly fix the teaching of the story. There is no learner initiative and little participation, nor is there usually any particular life situation evidencing a need for the story. In other words, such a use of the story means that education is conceived of as a mere impartation of knowledge or as pure instruction.

In creative education, it is the child's total experience of growth with which we are concerned, not the story as the center of the lesson. If the story can contribute to the general procedure, all right, but the story is no longer considered a method in itself, rather, it is a teaching technique, one tool among many. It takes its place along side of discussion, observation, appreciation, exploration, etc. In other words, the story may be justified in progressive education when it is given its proper place and is utilized as one of many teaching techniques.

From the study of our first chapter we find that as

the educational advancement was made, a break away from the earlier method was attempted and that education was conceived of as a training for a future adult life. In education as training, transfer of conduct habits and mental sets was considered possible. So, in much of our character and religious education of today we find that many still hold to that tenet. For example, certain desirable character traits are analyzed by adults, certain bodies of knowledge, including story material, are prepared, and finally this knowledge is transmitted to immature minds with the expectation that the desirable character traits will be acquired and that the resulting attitudes and habits will carry over into other situations. The habit stories which have been so popular in vacation schools are based upon the above principles.

The theory of transfer of training has been attacked by many educators of today. In particular reference to the use of the story in character education, comes Hartshorne's bitter criticism. He questions the place of the story at all in our modern character education program. He states that "the story is a dangerous instrument....It has probably done more harm than good." (1) Through the

(1) Hartshorne, Hugh - Character in Human Relations, P.P.

story, Hartshorne says, we identify ourselves with the characters, but we stop that identification when the story ends and thus do not "carry over" any action into actual life nor acquire any specific desirable character traits which have been portrayed. We have an emotional satisfaction of well doing that concludes with the ending of the story. We are carried off into imaginative realms and are not kept face to face with our own problem solving situations.

The writer wishes to comment upon Professor Hartshorne's criticism in two particular ways, one of which is in opposition and one of which is in agreement with his theory.

First, we need for ourselves and for our children the experience of "release" which comes from the arts. It revitalizes our view point. If we were to do away with the place of literature and incidentally, the story, in our lives, we should, in order to be consistent, have to do away with all of the arts which furnish us a means of "escape." True, the story as well as music, art, and poetry do allow us to identify ourselves with their emotional content, but, that is a necessary part of our very existence. Mental hygiene teaches us that we need such "release" in order to keep a sane outlook upon our own problems. Such emotional content as is found in the arts

is a natural compensation for opposite phases of life. We need appreciation as well as problem solving in life. Just so in the entire range of the arts themselves we need different kinds of music, varying moods in art, argumentative as well as appreciative approaches in literature.

We wish to justify the use of the story because it does make us run away into the imagination for "The imagination is the creator of values in art, conduct, religion, and science... Habit, native inertia, and rigid conventions tend to enslave consciousness on its lower levels. When life feels encased in a hard world of fact and circumstance, many a door of escape is thrown open by tales of wonder and adventure. When a child lives over again and again the life of a hero or of a prince in a castle, he cannot become subservient to trite fact and trivial event. Are we not taught nowadays that most pathologies are the result of repressions? Is it not true that the release of powers through better stories and more of them may prove the most potent of social and personal therapeutics? Surely there is health in them." (1)

in the final analysis, let us remember, there must not be an over dose of "release" or "escape" either, but just

(1) Starbuck, E. D. and Shuttleworth, F. K. - A Guide to Literature for Character Training, P.P. 8,9.

enough to give a sane balance and an integrated life of wholesome health.

Our second argument deals with the matter of transfer of training. The transfer from stories is not as specific as it was once thought to be, in fact, it may be practically "nil" as Professor Hartshorne states. We do agree with him when we view the story as it has been used in "education as instruction" or "education as training." We feel that it is this particular type of use which he is flaying in his study of character education. Surely, stories which illustrate isolated character traits in themselves are dangerous when used as the lesson regardless of any other technique or life situation which might be involved.

In progressive and creative education we wish to use the story as we do discussion or exploration, as a means of discovering the general principles upon which we can base our choice of living.

Professor Judd states that "A teacher who has the ability to train his pupils to look beyond the particular facts and to see their relations and broader meanings can stimulate thinking with any material." (1)

(1) Judd, C. H. - The Psychology of Secondary Education,

"It is not far from the truth to assert that any subject taught with the view of training pupils in methods of generalization is highly useful and any subject emphasizing particular items of knowledge and not stimulating generalization is educationally barren." (1)

"Mental development consists not in storing the mind with items of knowledge nor in training the nervous system to perform with readiness particular habitual acts, but rather in equipping the individual with the power to think abstractly and to form general ideas. When the ends thus described are attained, transfer of training has taken place because it is the very nature of generalization and abstraction that they extend beyond the particular experiences in which they originate." (2)

Thus we find that we both agree and disagree with Professor Hartshorne. In the use of the story in educational procedures which are mere instruction or isolated training the story is as limited as any other material. There is little, if any, transfer of training. Only as the story can be used in the entire creative teaching situation as one of the techniques can it be of value. There it may help to provide a foundation

(1) Judd, C. H. - The Psychology of Secondary Education, P. 432.

(2) Judd, C. H. - " " " " , P. 441.

for varying phases of living through general backgrounds from which eventual intelligent choices may be made.

Blanche Carrier puts the matter uniquely when she asks, "On what basis do we want John to decide to do right? Because of mere imitation? Because of a vague desire to do what he feels is right without knowing why? Because of external controls of mother, of teacher, or - of God? Or do we want John to decide to do right because together we have looked at life so that he himself can make intelligent choices of living? Shall we not then, utilize stories which will add to this insight into life?

"The story is valuable because through it John enters into the experience of another person and begins to see life through his eyes. The story should help John to gain a clearer understanding of the ultimate results of an act, to see in concrete terms the beauty and strength that lie in certain ideals, to make Christian attitudes and conduct desirable because he understands and sees these things. It should help him to make an intelligent choice, not a choice based on mere imitation of a character that is appealing. " (1)

(1, Carrier, Blanche - How Shall I Learn to Teach Religion,

Marie Cole Powell once asked one of her Junior girls which part of the Sunday program she liked best. The reply was, "I like the stories best and second the activity periods." In answer to why the Junior child made this emphasis Miss Powell states, "There is nothing more interesting than life itself, and the story is life made vivid and concrete so that our own living is enriched as we vicariously experience the life of the story." (1)

The enrichment of personality which may come through stories, is accomplished in several ways, according to Miss Powell. First, the story appeals to the imagination, secondly, it makes abstract truths concrete in an attractive way, and third, it tends to affect conduct.

Because the story appeals to the imagination it allows the child to "live" the lives of others who live in the story. Thus his sympathies are broadened and he feels a kinship with "others". Through imagination the story may introduce the child to experiences which he will never gain first hand but which he should have in some way. Thus vicarious experience is gained. It is also through the imaginative element of a story that the abstract, hazy ideas become clear and concrete in form. Problems are

(1) Powell, Marie Cole - Junior Method in the Church School,

objectified and a discussion of them becomes impersonal and impartial. (1)

Miss Powell further states that the story may tend to affect conduct in three possible ways. First, "There are times when the story provides a way of escape from the monotony or the limitations of life. While escape is not the only way in which the individual should meet life situations, yet there are times when it can change disagreeable attitudes, stimulate emotions of happiness or content, and make for mental health." (2)

The writer of this thesis is inclined to agree with the above quotation in entirety. It seems to show a legitimate way of using the story to promote general good mental health. Professor Hartshorne agrees that the story is capable of producing an "escape", but it is this very "escape" which he decries. The writer cannot go all the way in such thinking for she still feels that at times the tension of life becomes so great that we must have a "way out", even though it is only through the imagination. That freedom will provide a stimulus for further actual accomplishment in the real life of a normal personality.

(1) Powell, Marie Cole - Op. Cit., P. P. 265-267.

(2) Powell, Marie Cole - Op. Cit., P. P. 269,270.

Close akin to Miss Powell's first contention is her second one, namely, that "The story may affect conduct too by providing a release for pent-up emotions and powers that crave expression." (1) In other words, life is not all problem solving. We need both fun and fancy, for we "cannot live by bread alone."

Lastly, Miss Powell states that "The story also tends to affect conduct in that it stimulates right responses to fundamental life situations...Stories which mirror life and which thus vividly present to the boy or girl people meeting the situations which he or she will have to meet, give meaning to his own experiences and visualize for him possible ways of responding when similar occurrences arise. Because of the emotional tone of the story right responses are not only visualized, but they appear desirable." (2) (Italics mine.) Generalization may then be made by the child which will undoubtedly have an influence in helping him to make intelligent choices in life.

Thus "When teaching is planned to help boys and girls develop Christian attitudes, think through religious questions, carry out worth while plans and afterward evaluate what they have done, the story has a larger use.

(1) Powell, Marie Cole - Op. Cit., P.270.

(2) " " " " " P.271.

It helps them to grow in these experiences. Yet the child, not the story, receives major consideration." (1)

Therefore, in the progressive elementary church school we find the story being used as one of many teaching techniques which provide for growth in creative Christian living.

Illustrations

In order to make our theories concrete we shall give some actual illustrations which will show how the story is now being used in the progressive elementary church school. We find that it may be used in either the class group or the department to:

- a. Give vicarious experience.
- b. Aid in problem solving.
- c. Initiate and interpret activities.
- d. Give information.
- e. Foster appreciation.
- f. Encourage and develop creativity.
- g. Relive and share experiences.
- h. Give recreation.

(1) Green, Sarah - Teaching Primary Boys and Girls. Leaflet Prepared for the Board of Education, Methodist Episcopal Church. P. 45.

In speaking of the elementary division of the church school, we usually mean those departments which are not included in the Intermediate, Senior or the Adult Departments. Since the Junior High School movement has become so wide-spread we no longer classify a seventh or eighth grader in the elementary group, but, instead, in the young people's division. Therefore, in this thesis, when we speak of the elementary church school we mean that part of the school which is below the Intermediate Department or the seventh grade. Therefore, the following illustrations will be taken from the Nursery, the Beginners, the Primary, and the Junior Departments which include children from the ages of two to eleven. Thus we find that the elementary church school deals with boys and girls from the nursery school age, through the kindergarten, the primary grades, and on up to the seventh grade or the Junior High School of the public schools.

The Nursery Department

"Playing the story" after it has been told is quite a usual procedure, but playing the story before it is told is an uncommon departure. It may thus be used as a means of interpreting an activity in a learning situation. An experience where this occurred is related by Jessie

Eleanor Moore in "Teaching Without Text Books." (1)

A group of nursery children were unusually wriggly one Sunday morning. Though there was a need for the prepared story on "gentleness in play" yet the listeners seemed very unreceptive, so, remembering the value of activity, the teacher suggested real play first before the story. Soon the wriggles were turned into constructive movements in the lively game of "ring around the rosy" which followed. Particular care was taken by the teacher to promote fair play and gentleness in the game.

As the last turn was taken the teacher said, "I know a story about this game." Of course the children recognized parts in it which were similar to parts of their game, they chorused, "Just like us."

Hence the children not only put themselves in the place of the characters of the story as it was told, but they had really acted and lived their part, not just imagined it, through their play before the story had been told.

Thus we find the story may be used as an effective technique not just as an end in itself, but as a means to an end.

(1) Danielson and Perkins, F. - Teaching Without Text-books, P. P. 7-9. From "Just Like Us" by J. E. Moore.

Beginners or Kindergarten

Much of our educational procedure is guilty of using extraneous motives to make activities interesting instead of discovering and utilizing the inherent interests in the activity itself which might serve as motivating forces.

There was a certain church school which wished to help finance the cost of redecorating their church. (1) It was a splendid idea to begin with, but as the church school board met and evolved an elaborate airplane contest for the various departments, the Beginners teacher, who was always theorizing, began to wonder what airplanes had to do with church decoration anyway. She was thankful that the big poster with the planes on it happened to be placed where her Beginners would not readily see it. To be sure, her youngsters would do their share in saving money for the general fund, but she was determined that they should find reasons for doing so in the project itself, not in something which was entirely foreign to the need.

So with no word at all about the contest she told her children that the men of the church had found a

(1) Danielson and Perkins - Op. Cit. P.P. 29-37.

great many dirty places in the building that needed cleaning as well as many worn-out spots which needed repairing. Immediately the very observing scrutiny of the four and five year olds asserted itself and soon several wall cracks as well as leaky spots were found. They talked about possible remedies for these. Then they suggested that there might be other places in the building besides their own room which needed repairing. So an excursion was made throughout the halls and into the big auditorium. There they found many shabby places on the walls.

As the conversation proceeded it became quite apparent to the Beginners that in order to get materials and to have the necessary work done, some money, in fact, quite a bit of it, would have to be available to pay for everything. Means of obtaining money were discussed as they found themselves back in their own room again.

Every one talked at once, so great was their interest in reporting to one another their own financial status. As the teacher began to sing, "Our dear church was builded", the children joined with her. Then all bowed their heads in prayer as they prayed about their own church saying, "We want to make it clean and pretty. May we remember to save our money for the new carpet and the new paint." (1)

(1) Danielson and Perkins - Op, Cit., P. 32.

It was decided to have a bank for collecting the money in the Beginners Department. That morning, all of the children went home enthusiastic about their new project.

" ' They don't seem to need anything to Make giving interesting,' said the Very Young and the Very New Assistant as they returned to the Beginner's room.

" ' Nothing but a sense of ownership in the institution and a chance to share in its responsibilities, but wait and see, ' returned the Teacher Who Was Always Theorizing." (1)

On the next Sunday there was another excursion to show the absentees what had been discovered the previous Sunday. Then the teacher said that she knew a Bible story about a church which was built by gifts from the people, so she told it to them.

On the third Sunday the Board reported that her group was making fine progress in the contest - that they had already contributed to the general fund to the amount of \$ 9.87. They were to be congratulated. Yet, thought the teacher, the Beginners knew nothing at all about a contest of airplanes!

(1) Danielson and Perkins - Op. Cit., P. P. 32,33.

So the weeks went on. As the teacher found stories which could be made a meaningful part of the project to aid in the problem of raising money, or to give information about the work of repair, or to give vicarious experience of other similar projects, she told them for those who were interested. Thus the stories became a small but an important part of the entire teaching procedure. Again they were used as a means to an end. Again the children's stories were made apperceptive through actual experience. At all times they were confined to the inherent motives and values of the project itself.

When the redecorating had been completed and the new bulletin board had been placed where the contest poster had hung, the Beginner's Assistant wondered just what an airplane race had to do with making a church beautiful, anyway.

" ' That's what I have been wondering all these weeks, ' returned the Teacher Who Was Always Theorizing. 'Motives lie within the activity, and to introduce extraneous ones is about as sensible as tying an apple to a tree.' " (1)

Just so it is in the use of stories; unless we choose those tales which are meaningful to the ongoing experience

(1) Danielson and Perkins - Op. Cit., P. P. 36, 37.

they are useless, they only clutter up any coherent unified procedure which might be in progress, or "sugar coat" values which should be utilized for their inherent worth alone.

The Primary Department

i

Professor Adelaide Case of Columbia University relates an interesting and instructive account of her work with a class group of eleven little girls of the second to the fifth grades. (1)

As a study project the group decided to find out how people live together in a city, particularly in their own city of New York. The particular purpose was " to help the children to meet from a Christian point of view some of their problems of living in New York City, and to grow in Christian attitudes of appreciation and helpfulness in city life. " (2)

The place given in this project to the telling of stories from the Bible and from other sources is of especial value for this particular study.

Professor Case states that it was difficult to find

(1) Danielson and Perkins - Op. Cit., "Problems of Living in New York City" by Adelaide Teague Case, P. P. 150-168.

(2) Ibid - P. 152.

appropriate stories to use in connection with their interest, hence she either adapted textual materials of different sorts or made up stories for the occasion. As each child kept a notebook she had the opportunity of putting a copy of each story in her book.

The only Bible story which was incorporated in their books was that of the story of Jesus' visit to Jerusalem when he was twelve years old. It was given the title of "A Trip to the City". In its telling, the teacher contrasted Jerusalem with New York and closed by asking the girls what they thought Jesus would have told the children of Nazareth about the great city of Jerusalem when he had returned to those who had stayed at home. In this way, the teacher was helping the girls to re-check on the life of the story itself. She was also stimulating interest so that the children would be willing to talk freely about their own various excursions as they took them from time to time into the city of New York. She helped them to see that those children who would not have the opportunity of making the trips would no doubt be as eager to hear about them as had the Jewish boys and girls who had listened in wide-eyed amazement to the tales of the great city of Jerusalem as Jesus had related his experiences to them upon his return home.

Among the other stories which became a part of the

permanent collection were those which were woven around incidents in the lives of Jacob Riis and Mary Antin from the Better American series. Some of these tales were dramatized, others were illustrated. One from the life of Jacob Riis formed the basis of an interesting discussion. It was included in the leader's talk given in the final worship service which was presented in the chapel before the entire school.

Because the parents objected to excursions into the tenement districts the knowledge of those parts had to be gained through stories. Thus they became the means of vicarious experience. The teacher made investigations which formed the basis for several of her stories about the darker side of city life with all of its hardships and pressures. These stories, after their telling, were often "played". They gave meaning to a very necessary part of the entire project.

The reflection resulting from the telling of such stories is shown in the following report given by the children in their chapel service.

"These are all the good places we have been to. We are beginning to think that New York is a pretty good city. No, it is not good for some people. These dirty tenement houses all crowded, no light, sometimes no heat, foul air

flying all over. Sometimes if they are so poor that the mother has to go out and work, she just has to hope that her children will be all right, and when they get sick she has to send them to a hospital.

"When poor foreigners come over here they are not always treated so well. We heard a story of what a hard time Jacob Riis had when he first came to this country. Then later he did a lot of good. " (1)

So throughout the study of city life which these girls made for many weeks we find that the story is used as one of many teaching techniques. It was used only a few times in comparison to the older and more usual procedure of similar studies, but each time the story was not used in vain. Always, the most suitable story material was carefully hunted. Often it had to be made for the occasion. As a result a story was never told unless there was a real need for it. Then it was used (1) to give vicarious experience, (2) to interpret an activity, (3) to promote and encourage creativity, (4) to give information, and (5) to foster appreciation.

II

"Making Jesus Real to Primaries Through Art, Story

(1) Danielson and Perkins - Op. Cit., P. 166.

and Song" (1) is a project which the writer of this thesis carried on in a progressive weekday church school. The place of the story in the project is of interest for this particular study. It was used as one of many teaching techniques and took its place along side of others such as picture study and music appreciation.

"Our Jesus Book", which was a class record of the stories about and of Jesus, became a treasure house of the children's own retold tales. For instance, after the stories had been used originally for various purposes as a part of the larger project, they were again relived and shared with others through the permanent record of them which was made in the big class book.

On the first inside page of the book called "Our Jesus Book" there was a large Madonna picture. Below it was printed this sentence. "This is the baby Jesus and his mother."

The story under Hofmann's "Christ and the Doctors" was told by Herman of the second grade as follows: "Lots of doctors were in the temple reading the Law. Jesus said it was not the right way to live. God had a better way. Some thought Jesus was right. Some thought he was wrong. Jesus' mama called him and he went home."

(1) Treaster, Lillian Clark - "Making Jesus Real to Primaries Through Art, Story and Song" ; The International Journal of Religious Education, March 1932.

Little David Takahashi, who claims the third page as his very own, told the story of the picture, "Christ blessing Little Children" in this manner; "Once there was a whole crowd. The mothers said, 'Jesus is coming.' They wanted to take their children to him. Some disciples said to the mothers, 'No, get the children out of the way.' But Jesus said, 'Let them come to me.' (1)

The next page was reserved for later additions. It was fun to make a book which grew.

The second section of 'Our Jesus Book' dealt with stories Jesus told. In connection with this phase of Christ's life the leader was especially careful to link the "Jesus way of living" with modern life situations so that there might be an apperceptive basis for study. For example, the story of "The Three Cakes" as adapted by Carolyn Sherwin Bailey in For the story Teller was used to show the giving and sharing spirit as it may apply today. Spontaneous dramatizations of modern conduct experiences were given by the children to visualize Christian standards of living.

The last two pages of the book contained the pictures of "The Good Shepherd" and "The Good Samaritan". Maxine, one of the third grade girls told the story of the first picture as follows; "Once there was a man. He had one hundred sheep. He looked all over. Soon he heard some-

(1) Treaster, Lillian Clark - Op. Cit., P. 22.

thing say, 'Ma-a-a.' He came to a high hill and went right up it. He found the sheep and brought it home."

"No story was printed under the 'Good Samaritan' picture on the last page as a dramatization of the parable was given by the third grade class instead of the story. On the last day of school the older classes from nearby came to visit the primary group and then 'Our Jesus Book' was shared, proudly and gladly.

"So the children learned to know Jesus; as the baby, as the boy in the temple, and as the man who 'went about doing good'. They were challenged to try the 'Jesus way of living'". (1)

In this project the story was used (1) to interpret activities, (2) to give information, (3) to foster appreciation, and (4) to share experiences.

The Junior Department

I

What place does the story have in the worship of our children in the progressive elementary church school, particularly in the Junior Department?

There was a time when we not only felt that the lesson of the class had to be a story, but also that every

(1) Ibid, P. 22.

formal worship service had to have a story as its central thought. As a result we found that too often the children, in their eagerness to hear the story, neglected to worship. The other elements of the service were meaningless to them. The story had become an end in itself rather than a means to an end.

We have come to see that there are times when other means than a story, such as picture study, a talk, conversation, etc., can very effectively carry the message of a worship service. Hence we are using these methods more than heretofore. But, we would not discard the story as a means or an aid of worship. We feel that rightfully and occasionally used the story makes a concrete challenge which no other element can do.

The story may be used as a part of both formal and informal worship in a number of ways with Junior children. "It may arouse desires which can be expressed through worship. It may prepare the group for worship by helping them to assume worshipful attitudes. It may reveal to them the central thought of the worship service by presenting it in a concrete form. It may be the means of making the various elements of worship, as the music, or response, or prayers, more meaningful." (1)

(1) Powell, Marie Cole - Junior Method in the Church School, P.282.

Stories to be told in explaining the Lord's Prayer to Juniors may be found in Carrier and Clowes, "Building for a Christian Character". These help to make a very much used, yet often unfamiliar prayer to Juniors, more meaningful. In one of my week day church school classes a negro child insisted on calling "Hallowed be thy name", "Hollywood be thy name", until we had explained carefully the meaning of the correct phrase and the entire prayer through the story suggestions given in the above mentioned text. As a matter of drill and as a means of visualizing the parts of the prayer we used our class periods to make large flash cards of the various phrases of the Lord's Prayer. Then each girl, as she chose her favorite part of the prayer, took the card representing it and told the story which explained that phrase. At one of the school worship services, the girls were asked to present their stories and flash cards. The experience not only made a worship element more meaningful to the girls and to others, but it also gave a chance for a sharing of knowledge.

The Juniors of another school have been learning something about the life and times of Jesus. Several lessons have been devoted to the religious habits and customs of the people of Jesus' time. Eventually we

hope to be able to present a typical synagogue service for a formal worship experience of the whole department. Hence as we have discovered various parts of the Scripture which were used in Jesus' day, we have had stories about their use. The "Shema", for instance, found in Deuteronomy 6: 4,5 is a ritual which was repeated in every Jewish home three times a day. A copy of it was kept in the sacred box on the door of each home. We are using the "Shema" in our worship services now. The story about its olden use has made our use of it more meaningful. It is the same with the other parts of Scripture which we have found in our study, i. e., one of the "Hallel" or Psalm 117. When we have been able, then, to complete our study, in the final presentation of a synagogue worship service, the elements of it will be familiar because they have been explained from time to time by the means of stories.

When the leader took over this same group of Juniors some months ago she found that music had little or no meaning in the departmental worship. If it was used at all it was in the form of singing of the "revival" type from ragged song books. It just happened that in the Junior room there was an old victrola. Therefore it was utilized immediately. Study of the life and music of Handel developed among the group. Hymns which had music

written by Handel were found and sung. Records of Handel's "Largo" and the "Hallelujah Chorus" were played. Stories about Handel's trip to court, his playing upon the spinet in the attic, and his first presentation of "The Messiah" were told. After the initial study of the music the same selections were used in subsequent worship experiences in various ways. The final climax came when the whole department of seventy Juniors went into the church auditorium, sat in the choir loft by the organ and listened to the church organist play "The Hallelujah Chorus". The stories which had been told about Handel, including the additional ones about his own organ playing, helped to make the experience a high point in their lives, as well as to enrich the element of music in the departmental worship services.

II

In her thesis on "The Construction of Junior Church School Curricula" Edna Lucille Acheson reports the activities of a mixed class of Juniors.

The club or class decided that they ought to have Bible stories as a part of their work because the other classes had them. If they didn't have them the others would get ahead of them. However, the group was emancipatory in stat-

ing that they did not wish the stories that they knew already, because they wouldn't be listened to. Which, by the way, is quite an indictment upon our present system of repeating and enlarging the same Biblical material in each department.

To be sure, in Miss Acheson's particular group, nothing stale ever happened! She had too lively a class and was too wise a teacher for that.

At her suggestion, Hodges "Garden of Eden" was used for the Bible stories. She endeavored to tell the stories so that as little as possible need ever to be unlearned. She kept the point of view of liberal Christianity ever before her with the group.

"Some of the Bible stories were told because they were good stories which junior children like. Such stories included stories of Gibeon and Ai, of Joshua, and of David. Others were told in order to enrich some experience which the group had had. Several catastrophes made the group realize its need for rules. After the group had made its rules, and had signed a solemn pledge to obey them and to suffer the consequences of failure to obey, the leader told the story of how the Children of Israel achieved their rules and how they took their pledge. After a Negro guest had described the development of the spirituals and had told how they were

sung, stories of how the Psalms were developed and sung, were told.

"Sometimes the Bible stories were told to change action. The story containing Jesus' teaching, 'Let him who is without sin cast the first stone'? was used to discourage undue tale bearing. Other stories were told to meet some intellectual difficulty of the children. ... Stories that Jesus told to show God's care were suggested in order to give a less confused idea of God. ... At Easter other Bible stories were told to explain church customs, symbols and holidays." (1)

Extra-Biblical story material was also used in studying about church holidays. For instance, in discussing the meaning of Easter, the Joan of Arc stories as found in Mark Twain's Personal Recollections of Joan of Arc and M. de Boutet's Jeanne d'Arc were compared with the stories of Jesus. "Joan's trial and death was so like that of Jesus - her concern for her tormentor, her spirit toward the soldiers, and the effect of her magnanimity on those about her - that a comparison with the events of Easter was inevitable." (2)

(1) Acheson, Edna Lucille - The Construction of Junior Church School Curricula, P.P. 69, 70.

(2) Ibid, P. 79.

Other material used in learning about the last days of Jesus' life included stories adapted from By An Unknown Disciple, Rufus Jones' Boy Jesus and His Companions, Harold Hunting's The Story of Our Bible, Casefield's The Trial of Jesus, and Don Marquis' The Dark Hours.

Miss Acheson stated that the use of the story materials from these sources (1) "had given some understanding of the joyous companionship of Jesus and His disciples: (2) had made clear that after his death something happened to the disciples so that they took up their work again; (3) had shown some of the interpretations which various writers had given to the character of the disciples; and (4) had built some understanding of the immediate background out of which Jesus came." (1)

So, in the progressive elementary church school, we find that the story may be a valuable teaching technique when it is used as a means to "Education as creative personal and social Christian experience."

(1) Acheson, Edna Lucille - Op. Cit., p. 80.

IV.

The Sources of Stories for Use in the Elementary Church School

Stories which are capable of making a wholesome contribution to the child's creative Christian experience may be obtained from two sources, non-Biblical and Biblical.

Non-Biblical Sources

Much story material found outside of the Bible can be used to advantage in religious education. It includes many types of literature, as, for example, nature stories, fables, parables, allegories, myths, fairy stories, household tales, epics, historical material, and biography.

The vast heritage of literature is the child's birthright. We must utilize it as we find stories that will meet our needs in creative Christian education. Religious moods are awakened in the child as he sees folk of far away and long ago groping in darkness, seeking God, living in perpetual fear because they have not found him. Tales that embody primitive beliefs as to how the world was made, why the bear has a short tail, how the leopard got its spots, why the rattlesnake bites, and kindred primitive 'Why' stories

increase the feeling of kinship between the child and nature and make him count himself fortunate in knowing the God who created all things." (1)

Household tales, modern stories, realistic tales all have their place as well as the older types of stories. A delightful book of tales based on modern, everyday life is that of Lucy Sprague Mitchell's, The Here and Now Story Book. It is written for Beginners and Primaries. The ^{it} stories in about trains would have met a situation described by Professor Vieth (2) if the teacher had only known of them.

It seems that in a certain Beginners Department the young son of Professor Vieth's, upon being asked what he would like to sing about, said that he wished to sing of trains. They were his chief interest. But, "the book had no song about a train. The occasion might have been one for the telling of a story about a train, which to him would have been more interesting than a song. Would it be a sacrilege to tell him a story in which we represent God as being interested in seeing the great trains run? Not if God is as near to human life as we have taught that he is. Not to anyone who could see the

(1) Cather, K. D. - Op. Cit., P. 185.

(2) Vieth, Paul - Teaching for Christian Living, P.P. 26-28.

boy's face light up with the new interest in God at the mention of his being interested in trains. With him, it is not trains that are on trial - they are an accepted fact. It is God with whom he is just getting acquainted. And God will seem all the more like a Father if he is shown to have a regard for the things in which the boy is interested." (1)

So we find that non-Biblical story sources are just as valuable as the Biblical. Both are needed if we are to use the story as a teaching technique in "education as creative personal and social experience."

Biblical Sources

The second source of story material for use in Christian education is to be found in that wealth of tradition which has come down to us through the centuries in the Bible. It is very important that we teach the Bible to our children. The church is the only agency which has full authority to do so because of our American principle of the separation of church and state. Is the church making the most of its

(1) Vieth, Paul - Op. Cit., P.P. 86,87.

opportunity?

In the writer's opinion, we have erred in the past in several regards in our Bible teaching. First, we have presented its story material in confusing ways with little thought as to progressive and unified order. For example, many stories are repeated over and over throughout each age group. In that way, interest is lost and as the children in Miss Acheson's group said, "We don't listen." Furthermore, a great many of the biographical sketches have been so cut up into parts and presented so minutely as "lessons" that the child is unable to get a composite picture of "what the life story is all about". This has been especially true in the telling of the stories of Jesus. It is seldom that we find a church school teacher presenting the story of Jesus' life as a whole so that a larger view of it may be gained. The same is true of many of the other tales, for instance, the Joseph stories, those about Paul, etc. Not that the individual incidents of biography are unworthy of detailed study, for they are; but, it is also necessary to see the life sketch as a whole in order to appreciate more fully the detailed incidents.

Secondly, as a general rule, we have failed to take into account the results of modern scholarship in regard to the interpretation of our Bible stories which we have

told. The surveys of available textual material which have been made recently reveal this lack.

For instance, part of Miss Acheson's study "focuses attention on the facts that all the progressive texts use miracle stories; but that none of them consider the effect on a junior of linking religion with the supernatural; and that children do have questions about voices, visions, and miracles." (1)

Dr. Case in her study found that even trained workers do not have a generally constructive conception of how to make the implications of modern scholarship available for youngsters as they teach the Bible stories to them. (2)

Just what do we mean when we speak of the modern interpretation of the Bible and how much right have we to give it in our presentation to our church school children.

It is Jesus' own use of the Scriptures which gives us the principle of growth and liberty. He never felt that it was his place to pass a final authority of judgment on all that had come down to us from the past. He always felt free to select and adapt biblical materials, to discard some and to advance from others into higher

(1) Acheson, Edna L. - Op. Cit., P. 175.

(2) Case, Adelaide - Liberal Christianity and R. Ed., 31.7.

religious thinking. He apparently foresaw the growth in conceptions of right and realized that our attitudes toward religion and its interpretation must be free from an external authority. The Protestants have prided themselves on their spiritual liberty. Yet, have they always been consistent about granting it?

Fortunately in the last century, through our study of the historical approach to the Bible, we have found a new freedom in regard to its interpretation. "We are free to recognize some parts of the Bible as far from our ideal, while we find other parts to contain the bread of life; free to find God's truth in legend, poetry and folk tale, as well as in history; free to bring the earnest scrutiny of our minds as well as the worship of our hearts to these records of the search of God for men and the search of earnest, groping, growing men for God. Such a conception of the Bible makes its every word of interest, makes it all usable and inspiring in a very real sense. We could not think of God as highly as we do if we had to believe that he was ever all that the Old Testament writers thought him to be, nor could we think of man as highly as we do if we had to believe that God could not trust him to find religious truths through the use of his growing faculties, but had to give him a

'final' revelation in the days when the world was young." (1)

When preaching to his own people Jesus said, "that some things had been written for their 'hardness of heart' in the past, but that he expected them to live according to higher standards now. He discarded whole chapters of commands about clean and unclean animals because his own insight and common sense showed him that 'there is nothing without the man that going into him can defile him.' No words could more plainly show that he thought some parts even of the sacred written law to be mistaken than his 'Ye have heard that it was said, an eye for an eye and a tooth for a tooth, but I say unto you, resist not him that is evil.' To be sure, he found some expressions of truth there so noble in spirit that he gave them his unqualified approval and he learned them by heart, loved them and lived by them. His conception seems to have been that the sacred Scriptures which men of his time were treating as in every word the inerrant truth of God were in reality a collection of writing of different values, to be studied with a discriminating mind and a conscience alert to test their worth." (2)

(1) Streibert, Muriel - Youth and the Bible, P.P. 3,4.

(2) Ibid, P.2.

Granted, then, that we should and can give the results of modern scholarship to our children as we interpret or tell the Biblical stories to them, just how shall we go about it? At what age? Etc.

Generally speaking, most children under six need not have many of the Old Testament stories told to them. They may be reserved for later. The New Testament stories giving truths about Jesus and ideas of God can be supplemented with non-Biblical tales which will aid in the religious development of the children. As soon as the child honestly wants to know about the wonder elements in any story he should be just as honestly answered.

Primary children may be told a few more of the Old Testament tales. As the fellowship of teacher and pupil continues the sense of mystery and wonder about life can be shared, miracle elements can be frankly faced. It is the Junior age child who is most likely to have thought his way along far enough to be more explicitly interested in finding out the "Why" of the stories which he is studying. If the Biblical tales have been graded carefully, it will be found that in this period (Junior) more of the Old Testament tales may be presented than ever before. In fact, the writer feels that the Junior age is a most important period for such careful study of both

the Old and the New Testaments.

Some of the best religious stories, which are art for art's sake, are to be found in the Old Testament. "If there were no other reason for their preservation the quality of these stories as stories primarily would have perpetuated them and the great truths they contain for posterity..... The books of the Old Testament preserve for us outlines and sometimes merely topics for story telling. undoubtedly the ancient story-teller, using these outlines, took the liberty of adding his own details as he beguiled the long hours in some desert tent. His listeners had plenty of time, and there was no competition. There is every reason to suppose that the story outline which we have in 'Adam and Eve and the Serpent' might have been built up into something comparable with the well known French romance of the 13th Century, 'Aucassin and Nicolette.' 'Noah's Ark' is the pioneer of pioneer stories. One can classify many of our strongest tales under the heading of obedience stories and place 'The Sacrifice of Isaac' at the top of the list. The 'family group' has always been a favorite theme for the story teller and the Joseph Saga as found in the Bible is an ideal outline... The David cycle is a pattern hero story. David's prowess

in opposing Goliath, his friendship with Jonathan and his chivalry in his relation with Saul might form volumes written in sequel by some modern author. Courage is set forth in the narratives of 'Daniel in the Lion's Den' and 'The Children in the Fiery Furnace.' There is a distinct feeling of the modern story of sportsmanship and fair play in 'Elijah and the Prophets of Baal'. Yet all these are religious stories primarily. They deal with the relationship between God and man." (1)

It is that relationship which we wish our children to discover. The emphasis should be upon the religious element rather than upon any literal acceptance of the stories as factual material. Why can we not tell our boys and girls that these tales were merely stories, told by the ancient story tellers, for a certain purpose?

For example, "In teaching Jonah it should be made plain that other peoples had conquered, oppressed and exiled the Jews, so that the Jews, after they had regained some little prosperity in their own land, cherished a grudge against these people, could see no good in them, and longed to have them punished. 'Some few

(1) Bailey, Carolyn Sherwin - The Story Telling Hour,

Section by J. Brett Langstaff on "The Story in Religion,"

P.P. 184, 185.

Jews, however, saw how mean and narrow that was, understood that the Gentiles were capable of becoming better people, dared to believe that God loved them, and wanted his own people to be generous and helpful to them. One of these broader minded men wondered how to make others see that this was true. Which do you like better, sermons or stories? Stories, I'll venture! So did people then, and this man said to himself, "I'll tell them a story and make it interesting enough so that they will listen to it and see if I can't show them in that way how different their spirit toward the Gentiles is from God's." Who else used to tell stories to people in order to make them better? This man didn't know of Jesus, of course, but he had the same idea that Jesus had - that a story was a good way to teach a truth. And just as it doesn't make any difference to us whether the Good Samaritan ever lived or not, so we don't care whether there ever lived a man Jonah who preached to the heathen or not. Not the story but the truth told by the story is the important thing.' " (1)

So with the Daniel stories, the historical background which caused them to be told must be considered.

(1) Streibert, Muriel - Youth and the Bible, P.F. 65, 64.

Juniors will become interested if the teacher will "show the way in which the Greeks tried to make the Jews give up their religion, and the terrible persecutions which the loyal ones had to endure. Show how brave some of the people were and how persistent in keeping the laws, but that others were not so strong and gave into the Greeks. The stronger ones told stories to help the weaker ones to be brave and these are some of the stories. In most Sunday School lessons this connection is not made at all. Daniel is presented as an historical individual, living at the time of the Babylonian Exile, though the unhistorical character of the tales and their composition to meet the needs of men of the Maccabean period is clear to every Old Testament scholar." (1)

The same careful scholarly interpretation should be given to the New Testament stories also. The way in which one Junior group frankly faced the question of the resurrection is given by Miss Acheson as follows.

"When Jane introduced her question about the resurrection, the group summed up their previous discussions about miracles. They realized that they had discovered (1) that many of the Bible stories were written down

(1) Streibert, Muriel - Op, Cit. P. 64.

years after the events had taken place; (2) that some of the stories probably grew as they were told over and over; (3) that often the present Bible recorded more than one version of the same story; (4) that early beliefs made people expect miracles; and (5) that science had made it possible for people to explain, as the operation of natural law, many things which they had once interpreted as miracles. The leader reminded them again of what Bernard Shaw had said of Joan's voices and visions, and of the fact that many people to-day honestly think that Jesus arose and walked and talked, and that others think the important thing is how He lived, not how he died. In order to give them new data on the problem of the resurrection she told them stories which showed, (1) that the earliest record about Jesus' return was Paul's; (2) that he said nothing about Jesus walking with him; (3) that something happened to make the fishermen disciples who had gone home come back and go to work again; and (4) that Peter was so changed after Jesus' death that he no longer wavered but became a man on whom one could depend." (1)

If we thus bring the results of modern scholarship to our children as we present the stories of the Bible

(1) Acheson, Edna Lucille - Op. Cit., P.P. 80, 81.

there will be a respect and an understanding which has been sadly lacking in much of our church school work heretofore. There will not be the danger of an entire overthrow of religion when the youngsters reach adolescence or youth that is often the result of an externally authoritative teaching of a literal acceptance as actual fact of all that is found in the Bible.

Perhaps one reason why we have been slow to adopt the newer way of frankly facing situations with our children is because we, in Protestantism, have had to depend upon lay leadership for our church school teaching. Naturally, lay leaders can not be expected to know the results of modern scholarship unless they have had specific training along that line. Our life is so complex that we cannot justly require as intensive training of them as those of the profession would like to give the lay workers. Even the professional religious educator is unaware of much that can be done in the field of creative and progressive methods involving a modern interpretation of the Bible.

Therefore, we must meet the source material needs which are so apparent in our present program of both professional and lay religious educators.

Source Needs

The first crying need has to do with story interpretations which will give a place to the light which scholarly research has thrown upon the material which we have in our Bible. The preceding discussion showed a lack of many available sources for the ordinary teacher. However, those which we do have are excellent. For instance, Streibert, Youth and the Bible, Acheson, The Construction of Junior Church School Curricula, and Hodge's books, such as The Garden of Eden, The Castle of Zion should be studied thoroughly by every elementary church school teacher who is interested in the liberal viewpoint of Christianity.

But, other materials, other emphases need to be made. Information about the development of the Bible is needed in an easily read form. Background material about the Hebrews and their customs should be studied.

The following books, listed by Miss Cather, will prove helpful in gaining familiarity with the color and atmosphere of the Bible.

"A Historic Geography of the Holy Land - Smith

Biblical Geography and History - Kent

The Geography of the Bible Lands - Crosby

The Land of Israel - Stewart

Historic Geography of Bible Lands - Calkins " (1)

These books will tell something of the customs of the Holy Land.

"Hebrew Life and Thought - S. Houghton

Bible Manners and Customs - Mackie

Jewish Artisan Life in the Time of Jesus - Delitzsch

Jewish Social Life - Edersheim

Hebrew Life and Times - Hunting

Tales and Customs of the Ancient Hebrews - Herbst" (2)

For the busy teacher who cannot find time to read the above, comments in the more progressive of the church school magazines will be found of value. The Elementary Magazine published by the Methodist Book Concern and The Pilgrim Elementary Teacher published by the Pilgrim Press also, the International Journal of Religious Education published by the International Council of Religious Education each have many helpful suggestions in them from time to time in regard to the modern approach of the Bible.

There is still much to be done in the field, however, and it is a challenge to those who are specializing in elementary Christian education from a liberal viewpoint.

(1) Cather, Katherine - Op. Cit., P. 181.

(2) Ibid - P. 182.

The second source need lies in the field of non-Biblical story material. There is a present lack of literature available for use in the church school in regard to immediate child problems and environment. In the Nursery field, Miss Munkres has helped to meet this need by the creation of her delightful book on "I Wonder Stories". In Sweet and Fahs, Adventures in Religion With Eight Year Olds we find how one Primary group met immediate problems.

But the field is still comparatively new. The survey of progressive texts which Miss Acheson made (1929) "showed that there was no reference material about the child's problems. Children love stories, and well told stories, written from the liberal point of view, could not only be used by teachers who are working without textbooks as reference material, but they could also be used by teachers who did not understand the new approach, in giving a Christian interpretation to many facts of the child's world. It may be many years before the volunteer lay worker can use, very extensively, the life situation approach, and curriculum makers can meet the present emergency and anticipate future needs by the preparation of effective stories. They will describe the world's spiritual progress in achieving a better social order.

This study pointed out the need for stories of the achievements of the heroes of peace; of the cost, cause, and cure of war; of the quest of the world's great religious leader; of the experiments in living on a cooperative basis instead of a competitive basis; of the growth of social legislation; of the drama of the struggle of the workers of to-day, and of the idealism that might motivate the production of goods. Workers with juniors will turn themselves to the task of preparing these stories." (1)

"Other source materials to be used as references in dealing with the child's immediate problems may be created from life incidents, such as those described in Part II of this study or as those suggested in The International Council Blue Book. Sometimes the purpose of these stories will be to suggest the many issues involved in a certain life situation. Vicarious enrichment of experience can come to the child in wholesome objectivity through such stories. Sometimes the story will suggest a solution and its consequences. At other times the story will involve problems. A new type of story based on experience and not on the accepted analysis of what every story should contain, may well be developed

(1) Acheson, Edna Lueile - Op. Cit., P. 179.

by the junior curriculum maker for religious education. Katherine Mansfield and Chekov have done descriptive bits of human experience. Religious educators may initiate a like advance for children." (1)

Available Bibliographies

In addition to the various source materials which have heretofore been mentioned in this thesis, there are several other lists which are of value to church school teachers who include the story as one their teaching techniques.

One of the most extensive pieces of work in regard to the compilation of a usable bibliography of literature that has ever been made is that which was done by Starbuck and Shuttleworth at the Institute of Character Research, the University of Iowa in 1928. As a result, two volumes have been published giving the evaluated lists of literature for various age groups. The first volume, entitled A Guide to Literature for Character Training, is of most value to the elementary church school teacher. The book is just what its title states, a guide to first - rate stories; fairy tale, myth, and legend, for children. The classifications are made according to ethical situations, according to quality, and according to school grade. This bibliography is recommended without reservation.

(1) Acheson, Edna Lucile - Op. Cit., P. 180.

A second available list of story material for use in the elementary church school may be found in the current issues of The Elementary Magazine published by the Methodist Book Concern. Beginning with the January issue of 1935, Lucy King De Moss gives each month a two page bibliography of stories on certain life situations. Tales involving problems of the immediate child world are included, as are other types of literature. For example, the April, 1935 article deals with "Honesty and Truth Telling". Stories are listed which deal with "telling the truth, cheating, keeping one's promise, word of honor, guarding the tongue, taking things, using money and things in the right way, and finder's keepers." (1)

The books in which the stories may be found include the very newest of publications in addition to the older ones of value. Missionary and denominational presses are among the sources.

A third bibliography of value is that compiled by Sophia Lyon Fahs, Lecturer on Religious Education, New York Theological Seminary and incorporated in The Story-Telling Hour by Carolyn S. Bailey, Dodd, Mead and Co., 1934.

Mrs. Fahs gives A Suggested List of Bible Story Books For Sunday School Teachers (pages 196 - 201) which in-

(1) DeMoss, Lucy King - Bibliography of Stories, The Elementary Magazine, P.P. 116, 117.

cludes "editions of the Bible useful in making the Book seem as other books, Bible story books for children under eight, Bible story books for children from about nine to twelve years, Bible story books for young people and adults, story books on the history of religion and on the leaders of various faiths, biographical books about great individuals other than specifically religious leaders, and books of short realistic stories about social problems of the day."

This list of available story material will be found invaluable for the progressive church school teacher.

V

Conclusion

From our survey of general educational methods and the development of the art of story telling, we have found that the story may become a vital part of our progressive elementary church schools if we are careful to utilize it as a means to an end. The story in "education as training or mere instruction" can do harm, just as can any other technique in these two types of education. But, the story may take its rightful place alongside other valuable teaching techniques, when we use it in "education as creative, personal and social experience."

Illustrations of actual teaching procedures involving the use of the story show that it may become a meaningful part of the class or department experience of a progressive church school as it does any one of the following; gives vicarious experience, aids in problem solving, gives recreation, helps to initiate and interpret activities, gives information, foster appreciation, encourages and develops creativity, aids in worship, or makes possible a sharing of experience.

Study of the various story source materials reveals to us the available sources as well as those which need to be created to meet our many needs.

In conclusion, may our final thought be that which will inspire us to continue the use of the story in the progressive elementary church school with the pattern of Jesus' teaching by parables and His freedom of interpretation ever before us.

Bibliography

- Acheson, Edna Lucile - The Construction of Junior Church School Curricula, Teacher's College, Columbia University, 1929.
- Bailey, Carolyn Sherwin - The Story-Telling Hour, Dodd, Mead and Co., 1934.
- Bower, William Clayton - Character Through Creative Experience, University of Chicago Press, 1930.
- Carrier, Blanche - How Shall I Teach Religion?, Harper and Brothers, 1930.
- Cather, Katherine D. - Religious Education Through Story Telling, The Abingdon Press, 1925.
- Danielson and Perkins, F. - Teaching Without Textbooks, The Pilgrim Press, 1930.
- Eakin, Mildred Moody - Teaching Junior Boys and Girls, The Methodist Book Concern, 1934.
- Elementary Magazine, The - The Methodist Book Concern, Jan. - April, 1935.
- Froebel - The Education of Man, Translated by W. N. Hailmann, D. Appleton and Company, 1908.
- Green, Sarah E., Pamphlet - Teaching Primary Boys and Girls, The Board of Education, Methodist Episcopal Church, 1934.

Hartshorne, Hugh - Character Through Human Relations,
Charles Scribners Sons, 1932.

International Journal of Religious Education, The - In-
ternational Council of Religious Ed-
ucation, March 1932.

Judd, Charles Hubbard - The Psychology of Secondary Ed-
ucation, Ginn and Co., 1927.

Langdon, Grace - Similarities and Differences in Teach-
ing in Nursery School, Kindergarten,
and First Grade, Teachers College Pub-
lication, Columbia University, 1933.

Monroe, Paul - A Brief Course in the History of Ed-
ucation, Macmillan Company, 1927.

Nowlin, Clifford H. - The Story Teller and His Pack,
Milton Bradley and Co., 1929.

Pestalozzi, Heinrich - Leonard and Gertrude, Pub. by
Pestalozzi in 1781, Translated
by Eva Channing, D. C. Heath
and Co., 1898.

Powell, Marie Cole - Junior Method in the Church School,
The Abingdon Press, 1931.

Starbuck, Edwin D. and Shuttleworth, Frank K., A Guide
to Literature For Character Training,
Vol. 1., Macmillan Co., 1928.

St. John, E. P. - Stories and Story Telling, The Pilgrim Press, 1918.

Streibert, Muriel Anne - Youth and the Bible, Macmillan and Co., 1928.

Vieth, Paul - Teaching for Christian Living, Bethany Press, 1929.

And is continued by

Babylonian and Hebrew views of life after death

Search by above titles on www.libraryoftheology.org to
continue reading this collection of books
School of Religion Texts and Lectures
call number Theology 100-1000

End of

The use of the story in the progressive elementary
church school

This title was preceded by

"A wonderful adventure" : a course in the life of Christ
for children of junior high school age
The nature and motivating power of the ideal
The social teachings of Saint Paul

And is continued by

Babylonian and Hebrew views of life after death

Search by above titles on archive.org to
continue reading this collection of Pacific
School of Religion Theses from 1935
call number Thesis Cage 1935 v.2

